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*The Blessedness of those who die in
the LORD:*

Set forth in a

SERMON

Preach'd on the

FUNERAL

OF

SARAH the Wife of
Mr. JOHN SCORE,

OF THE

Parish of the *Holy Trinity* in *Exeter*,
in the Church of the said Parish, Sept.
the 1st, 1728.

By WALTER HEWGOE, Rector of the
Parish of the Holy Trinity in Exeter.

EXON:

Printed by ANDREW BRICE, (with the
Permission of the Author) for Mr. JOHN
SCORE, 1728.

To: Bp. of the diocese of York who die in
the LORD:

Set forth in a

SERMON

Preached on the

FUNERAL



SARAH WIFE OF

MR. JOHN SCORE,

OF THE

Parish of the Holy Trinity in Exeter,
in the Church of the said Parish, Sept.
the 15th 1768.

By WALTER HEWSON, Rector of the
Parish of the Holy Trinity in Exeter.

L X O N :

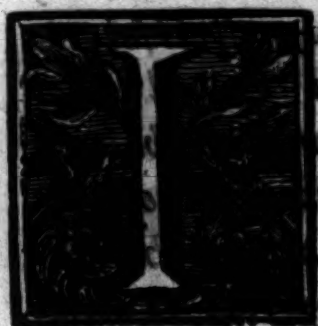
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SCORE 1768.

To the Reverend

Mr. *WALTER HEWGOE*,

S I R,



RETURN you my most hearty Thanks for the kind Present you made me Yesterday of your Sermon preach'd at my Desire the next Day after the Funeral of my dear Wife. I was, and am still of Opinion, that the Example of so virtuous a Woman might have an Influence on the Lives of others; and that was the Reason that I made choice of the Portion of Scripture on which you preach'd; and which you have so well handled, that I must beg one Favour more of you, That you would be pleased to permit it to be printed at my Expence, not for Sale, but to be given to my Relations and Friends. And if you will be so good as to oblige me so far, I must desire you to insert that beautiful Part of her Character, that of the faithful Discharge of her Duty, as a Mother-in-Law. For no one, except my self, knew better than you how she behav'd herself in that Relation. Her Life was

To the Rev. Mr. HEWGOE.

was all Serenity and Sweetness, and her Death full of Comfort, Patience, Resignation, and Humble Confidence. And as she was to me the Best of Wives, so she was also the most Agreeable of Companions, and most Faithful of Friends; to all her Children the most affectionate; to her Servants the best of Mistresses; to her Relations extreamly respectful; to her Inferiors equally obliging; and by all that knew her, either nearly or at a Distance, she was reckon'd and confess'd to be one of the Best of Women. God grant that I may have always her Pious Example before me! and I pray God to prosper your Endeavours for the Good of his Church; and am,

S I R,

your much Obliged

Humble Servant,

Exon, Sept. 17.

1728.

JOHN SCORE.



REV. xiv. 13.

I heard a Voice from Heaven saying unto me, Write, Blessed are the Dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.



THE Discourse I am now to entertain you with, on this Subject, is on the Occasion of the Death of our late very good Parishioner, Mrs. Score, who was buried Yesterday in this Church. Of whom, as we have great Reason to convince us, that she was intitled to the Character,
of

of *dying in the Lord*, on which the Text founds the *Blessedness* of such as are departed this Life, so we may be firmly perswaded that she partakes of that *Blessedness*. *Blessed are the Dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.*

IN treating of which Words, I shall consider, in their Order, these several Particulars contain'd in them.

I. WHO are they that *die in the Lord*.

II. THAT they who *die in the Lord* are most assuredly *blessed*.

III. WHEN, or from what Time, their *Blessedness* commenceth.

IV. WHAT their *Blessedness* is, or wherein it consists. And then,

V. I shall make this Discourse useful to us in a few Inferences from it.

I. I

I I shall shew you who are they that *die in the Lord*.

Now, the Words, *οἱ ἐν Κυρίῳ ἀποθνήσκοντες*, might, and I think ought also to be translated, *the Dead, which die for, or in the Cause of, the Lord*; that is, such as suffer Martyrdom for the Christian Religion; in which Sense the Preposition *ἐν* is elsewhere used in Scripture, (a) and in which the Scope and Coherence of the Place shew it to be meant in the Text. Yet the Expression, when taken by itself, is more comprehensive, and of greater Latitude. And as they are said, in the holy Scriptures, *to be in Christ*, (b) and *to abide in him*, (c) who by a true Faith steadfastly adhere to him; and *to live in Christ*, who live according to his Will: So are they said *to die in the Lord*, who resign up their Souls in his Faith and Fear; who, whatsoever the Cause, or Kind of their Death may be, do to the End of their Lives stick firmly to him, as true Members of *his Body*, and inseparably united unto *Christ their Head*. Such are they, who, by parallel Expressions, are said *to be fallen asleep in Christ*,

(a) *Νεκρὸς ἐν Κυρίῳ*. Eph. iv. 1. *ἐν ὀνόματι Χριστοῦ*. I. Pet. iv. 14.

(b) Rom. xvi. 7. II. Cor. v. 17. and xii. II. Col. i. 2:

(c) John xv. 4, 6, 7. I. John ii. 27, 28.

Christ, I Cor. xv. 18. *to sleep in Jesus*, I Thes. iv. 14. and *to be dead in Christ*, Ver. 16. of the same Chapter.

HAVING now shew'd you who are they that *die in the Lord*; which was the first Thing I undertook to do on this Subject, I proceed,

II. To the Second, To shew that they who *die in the Lord* are most assuredly *blessed*.

THE Certainty of a future State, and of the Happiness of good Men in it, is a Principle of Natural Religion. All that believe the Immortality of the Soul, must also believe it. So that among the *Heathen* we have frequent Accounts of it. They speak often of their *Elysian Fields*, wherein good Men, after Death, meet with such ravishing Entertainments, that some of them have put an End to their Lives, by their own voluntary Acts, that they might be the sooner translated into them.

THE *Jews*, to whom God's Promises were given, did enlarge their Hopes in them beyond this present Life. They confessed (with the *Ancient Patriarchs*)

Patriarchs) that they were Strangers and Pilgrims on the Earth, and desired a better Country, that is, an Heavenly. (d) They confin'd not their Wishes to their Land of Canaan, and their Earthly Jerusalem; but extended their Expectations to what was typified by them, an Heavenly Country, and the Jerusalem which is above. (e)

BUT we Christians, to whom our Blessed Saviour hath brought Life and Immortality to Light thro' the Gospel, (f) are more amply assur'd of it; and particularly by the Divine Author in the Text, unto which I shall now confine myself.

WE have here a Voice from Heaven declaring it, and directing, for it's perpetual Remembrance, to have it written in this Sacred Book. I heard a Voice from Heaven saying unto me, Write, Blessed are the Dead which die in the Lord. And as if this were not enough, we have further the Confirmation of the Spirit of God, *Yea, saith the Spirit*; adding withal the true Ground, or formal Nature of their Blessedness, *They rest from their Labours, and their Works do follow them.* Of which in its proper Place. In the mean Time I shall shew you,

B

III. WHEN

(d) Heb. 11. 13, 16. (e) Gal. 4. 26. Heb. 11. 10 and 12. 22. (f) 2 Tim. 1. 10.]

III. WHEN, or from what Time their Blessedness commenceth, as express'd by the Word *ἀπ'αὐτοῦ*, *from henceforth*. Which Word, tho' Interpreters have been much puzzled about it, whether to refer it to the Words before, or to those that follow, and how to account for the particular Sense of it, when so particularly referr'd; yet, not to meddle with their Critical Niceties, I take it to represent to us this Common and General Truth, That the Blessedness of good Men, of them that *die in the Lord*, commenceth immediately from their Death; that their Souls, when separated from their Bodies, are immediately in a State of Happiness.

AND this is confirm'd, and illustrated by several other Places of Scripture: Particularly by the History of *Lazarus* in the Parable, who, immediately upon his Death, *was carried by the Angels into Abraham's Bosom*, Luke xvi. 22. And of the *Penitent Thief* on the Cross, to whom our Saviour said, Luke xxiii. 43. *To Day shalt thou be with me in Paradise*. And St. Paul says of himself, and of all true Believers, That *when they go hence, they are with Christ*, Phil. i. 23. That *when their Earthly House of this Tabernacle is dissolved, they have a Building of God, an House*
not

not made with Hands, Eternal in the Heavens.

II. Cor. v. 1. And that being *absent from the Body*, they are *present with the Lord*, Ver. 8. that is, they are immediately admitted to the blissful Sight and Enjoyment of him, from which, while they abide in the Body, they are detain'd; And therefore it is a good Argument to encourage Christians against the Fears of Death, for which the Apostle there produceth it; which otherwise it could not be, that is, if *to be with Christ* were not to be with him in a State of Happiness.

THE Soul is the Principal Part of Man, and *That*, upon his Departure hence, is immediately happy; and tho' at present it be separated from his other Part, the Body, which here was a Burthen, and Clogg to it, yet it is sure in due Time to receive it again, so pure and refin'd, and with such excellent Qualities, that it shall not hinder, but promote and increase, its Heavenly Happiness for ever and ever. But this brings me,

IV. To the 4th and last Particular contain'd in the Text, that is, To shew what the Blessedness is of those that *die in the Lord*, and wherein it consists. Which St. John here sets forth in these two Particulars, *They rest from their Labours*; And *their Works do follow them*. (1) 2s 2 1. THEN

1. THEN they are blessed, in that *they rest from their Labours*. They are freed from all those Trials and Temptations, those Cares and Fears, those Injuries and Persecutions, those Pains and Sorrows, Infirmities and Diseases, and all those other Burthens they labour'd under in *this Vale of Misery*.

WHICH Notion of the Death of good Men we find to be common even among the *Heathen*: Whence *Marcus Antoninus* calls it θάνατος πόνων ἀπολαύσις, (g) *Pindar* Τελευτή λυσιπποσύνη, and *Cæsar*, in *Salust*, *Mors arumnarum Requies*. (h) All which may be translated, in the Words of my Text, *a Resting from their Labours*.

AND so the Holy Scripture often sets it forth. Thus *the Righteous Man* (says the Prophet) *shall enter into Peace*. Mai. lvii. 2. And the *Apostle*, speaking to those who should suffer Persecution for their Religion, assures them, in II. Theff. i. 7. *It is a righteous Thing with God, to recompence to you, who are troubled, Rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty*

(g) Lib. 6, § 28. (h) In *Caillio*.

mighty Angels. And our *Divine* Author also, in this Book of *Revelations*, describes the State of the *New Jerusalem* by a Deliverance from those Troubles and Sorrows which Men are subject to in this World, saying, in Chap. xxi. 4. *God shall wipe away all Tears from their Eyes; and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former Things are passed away.*

AND how extremely pleasant must this Rest and Peace be to them, after all the Labours and Difficulties they have gone thro' to arrive at it? How must these righteous Souls be delighted, to look back, and to consider the great Conflicts, and Hardships they have endur'd, and the manifold Evils, and Miseries from whence they are escaped? to think that they are now gotten out of the Reach of all Dangers, and can defie all those Temptations they have left behind them; that they have laid down that treacherous Flesh, which so often revolted from, and rebelled against them, and shall no more receive it with its present evil Qualities; but so wonderfully chang'd, and refin'd to such a Perfection, as to be a great Instrument, as well as a joint Partaker, of its Blessedness? That they are forever escaped out of that evil World, and

and from all those evil Spirits, and Powers of Darkness, which so inopportunately seduced, and led them out of their Way? And they have now no more to do for working out their Salvation; but have made their Calling and Election sure? (i) That they have fought the good Fight, and finished their Course, and that henceforth are laid up for them Crowns of Righteousness, which the Lord, the righteous Judge, shall give, at the last Day, unto all them that love his Appearing. But this brings me,

2. To the 2d Particular, by which St. John here sets forth the Blessedness of those that die in the Lord: That their Works do follow them: ἀκολουθεῖ μετ' αὐτῶν, they go with, or accompany them (k) into the other World, where they receive their Reward: For there, the Apostle tells us, Rom. ii. 6, &c. God will render unto every Man according to his Deeds: To them, who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality, Eternal Life: But unto them that are contentious, and do not obey the Truth, but obey Unrighteousness, Indignation and Wrath; Tribulation and Anguish upon every Soul of

(i) Philip. ii. 12. (k) ἐκ ἀκολουθεῖ μετ' ἡμῶν. Luke ix. 49. μετ' ἀκείνων ἀκολουθεῖν. Isoc. in Platais.

of Man that doth Evil: But Glory, Honour, and Peace to every Man that worketh Good.

G O D hath promised a sure Recompence to good Men, when they depart out of this Life, and he will not fail to give it them. *He is not unrighteous to forget their Work, and Labour of Love.* (l) *He is not a Man, that he should lie, neither the Son of Man, that he should repent: But as he hath said, so he will do it; and as he hath spoken, so he will make it good* (m): And tho' they may suffer much here upon the Account of their Goodness; yet he has given them abundant Encouragement to do so, by assuring 'em of the greater Degree of Happiness hereafter: *That blessed are they which are persecuted for Righteousness sake, for not only theirs, or of them, (n) is the Kingdom of Heaven; but their Reward also shall be great in it.* (o)

A N D this indeed is evident in the Nature of the Thing; our good Life being not only that which entitles us, by the Promise of God, to the Felicities of Heaven; but what must naturally dispose us for them, and without which we are
unqualified

(l) *Heb. 6. 10* (m) *Numb. 23. 19* (n) *αὐτῶν.* (o) *Mat. v. 10, 11, 12.*

unqualified for, and consequently incapable of their Enjoyment.

FOR all Pleasure ariseth from the Agreeableness there is between the Things to be enjoy'd and the Faculty to enjoy them. So that should a vicious Spirit be receiv'd into the Mansions of Glory, yet being indispos'd to taste of the Enjoyments of them, it could never be happy by being in them; but its Inclinations being altogether averse from those Heavenly Exercises, which alone are there to be perform'd, they must be a constant Trouble, and Vexation to it, and fill it with perpetual Uneasiness, and Dissatisfaction. Whereas the Good and Pious Soul, that has been inur'd and habituated to the Practice of Righteousness and Holiness, while on Earth, is thereby fitted for the more exalted Exercise of them in Heaven; and the more it is so, the more ravishing Joy will it experience in them, being by so much the better prepar'd for, and made meet to partake of, those unspeakable Felicities, which do there for ever abound. And now I come,

V. IN the 5th and last Place, to make this Discourse useful to our selves in a few Inferences from it. And

FIRST,

FIRST, Hereby is confuted that false Opinion, or rather foolish Dream, of those Men, who perswade themselves, That Humane Souls, from the Time of their Separation from the Body 'till the General Resurrection, are in a State of Insensibility, of most profound Rest and Sleep.

BUT as they have fallen into this Errour, by applying to the Soul those several Texts of Scripture, which speak of the Dead's *sleeping*, and being *fallen asleep*, (p) which refer only to the Body, so it is plainly confuted by this, and those other Texts I have before quoted; which shew us, That the Souls of good Men, immediately on their Departure hence, are in a State of Happiness: That, *from thenceforth, they rest from their Labours, and their Works do follow them.* (q) That *they are carried by the Angels into Abraham's Bosom, and are there comforted.* (r) That *they are in Paradise,* (s) and *present with the Lord;* (t) &c.

C

SECONDLY;

(p) Dan. xii. 2. Mat. xxvii. 52. Acts xiii. 36. I. Cor. xv. 20, 21. (q) Rev. xiv. 13. (r) Luke xvi. 22, 25. (s) Luke xiii. 43. (t) II. Cor. v. 8.

SECONDLY, This also confutes these several novel Devices of the *Church of Rome*; The Doctrine of *Purgatory*, and Practice of praying for the Souls of good Men departed, and applying the superabundant good Works of others to their Account, to advance them unto, and make them worthy of, Heaven. For if, immediately after their Death, they are blessed, they cannot be in *Purgatory*, which (as the *Church of Rome* has devis'd it) is a Place of Misery. And if they are not in such a Place, they want not to be pray'd out of it. Nor do they need the Application of other Mens Works to make them happy, being already happy by their own, by their own Works which *accompany them* hither, and not by those of other Men, which are made over (I know not how) to their Use, and sent away after them. But to leave these fond Delusions, and come to what is practical.

THIRDLY, From hence we derive a mighty Encouragement to Piety and Virtue: Considering, that all the Good Men do in this World,

will

will *accompany them* into the other, where they shall infallibly receive the blessed Reward of it.

THIS should very powerfully engage us to take all the Care we can *to die in the Lord*, in the firm Faith and serious Practice of his Religion, because we shall most certainly be *blessed* in doing so. To consider, that how much soever we labour here, we shall find Rest and Peace hereafter, should animate us to *a patient Continuance in well-doing; (u) to be stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as we know, that our Labour shall not be in vain in the Lord: (w) that all our Works are exactly register'd in God's Book of Accounts, and none of them shall be forgotten by him; but according to what we have done, accordingly shall we receive; and if we have been eminently Good, we shall also be alike eminently Glorious.*

AND because we live among others, whom we are bound to love, and to desire to promote their Happiness also. Yea, with many we have a near Relation, or particular Intimacy, and some
C 2 also

(u) Rom. ii. 7. (w) I. Cor. xv. 58.

also we have the Care and Charge of, and so have both stronger Obligations, and better Opportunities to make them good and godly, and consequently *blessed*; we are to make Use of these Opportunities the best we can, and that not only for their Sakes, but for our own, as assuredly knowing, that, as the *Prophet* tells us, Dan. xii. 3. *They that be wise* (or, as in the Margin, *they that be Teachers*) *shall shine as the Brightness of the Firmament*; and *they that turn many to Righteousness, as the Stars for ever and ever.*

FOURTHLY, From hence also we may be encouraged to bear Sufferings and Persecutions, especially those that befall us for our *holding Faith and a good Conscience*, (x) with Patience and Chearfulness; as knowing that they reach no farther than this Life, and that afterwards we shall rest from our Labours.

OUR Enemies here may treat us with much Severity, may deal with us as the *Author* to the *Hebrews* tells us those *Antient Worthies* were dealt withal, Chap. xi. 36, 37. *Who had Trial of cruel Mockings and Scourgings, yea moreover of Bonds and Imprisonment.*

(x) 1. Tim. i. 19.

Imprisonment. Who were stoned, were sawn asunder, were tempted, were slain with the Sword. (y) But to kill the Body is the utmost they can do. (z) And when we are laid down in the Dust, we are out of the Reach of their Fury. There the Wicked cease from troubling: There the Weary be at Rest. There the Prisoners rest together; they hear not the Violence of the Oppressour. (a) And such, we know, is the Happiness we shall thenceforward partake of, as the Sufferings of this present Time are not worthy to be compar'd with: (b) And that therein also these our light Afflictions, which are but for a Moment, do work for us a far more exceeding and eternal Weight of Glory. (b) Again,

FIFTHLY and Lastly, From hence also we learn, not to fear our own Death, being in Readiness for it; nor to lament immoderately for the Death of others, of whom we can comfortably hope, that they died in the Lord.

IF in Death we rest from our Labours, and our Works do follow us, why should we dread so happy

(y) Heb. xi. 36, 37. (z) Luke xii. 4. (a) Job iii. 17, 18.
 (b) II. Cor. iv. 17.

py a Change? Why do we not rather, with St. Paul, desire to depart, and to be with Christ; which is far better for us than to abide in the Flesh? Philip. i. 23, 24. Why, — with the first Christians, as the same Apostle represents them, II. Cor. v. 1, 2. *Knowing that if our Earthly House of this Tabernacle were dissolv'd, we have an House not made with Hands eternal in the Heavens; why do we not groan earnestly, desiring to be cloathed upon with our House which is from Heaven?*

A N D for our deceas'd Friends, considering that the Spirits of them that depart hence in the Lord are in Joy and Felicity, we may well, in our calmer Thoughts, unite, as our Church directs us, in giving God hearty Thanks, for that he hath deliver'd them out of the Miseries of this sinful World.

A N D they sure (if they know what we do, when we make heavy Lamentations for their Departure) cannot but wonder at our mistaken Fondness, and that we can cruelly wish that they had been kept longer from the Happiness they enjoy in the other World, to undergo the Troubles, and struggle with the Temptations of this.

WHICH

WHICH leads me to speak something of our deceas'd Sister, for the *Comfort* of her surviving Relations, and for the *Example* of us all; Two great Ends of *Funeral Encomium's*; which, being apply'd to Persons truly deserving them, are of great Use also for attaining them *both*.

RECOMMENDED by her good Character, and a Behaviour well deserving it, she was married into this Parish, not long after my coming to it, into a Family of my first Acquaintance in it, and with which I have been particularly conversant ever since, and have thereby had, for about Thirteen Years last past, an intimate Knowledge of her; and can truly say, that, without *Formality* or *Hypocrisy*, she was *seriously and substantially* good.

As she was, in her Principles, a true Member of the *Christian Church*, and particularly of the *Church of England*, so she continued alway steadfast in the Faith of it. All the Attacks that of late have been made (as there have been many) upon our Religious Principles, and even upon the *Articles of our Creed*, could not move her; but while many others were *as Children, tossed to and fro, and carried about with every Wind of Doctrine*,

Strine, by the Sleight of Men, and cunning Craftiness, whereby they lie in Wait to deceive, (c) She held fast the Profession of her Faith without wavering. (d)

AND as she always profess'd herself to be of the *Establish'd Church*, so she diligently attended the Publick Services of it: *Not forsaking the Assembling of ourselves together, as the Manner of some is. (e)* And this she did not only on the Lord's Days, but on Holy-Days also, and on other Prayer-Days, when her Leisure and Strength would permit her; and she so behav'd herself in God's Service at Church, as that one might easily observe, that the Service of God was her Business there.

SHE was a frequent Communicant at the *Lord's-Table*; where she always behav'd her self with great Humility and Devotion. And to shew the more religious Regard to that holy Ordinance, (so much neglected by many others) when her Weakness would not permit her to be present at the whole Service of the Church, she came in at

(c) *Ephes. iv. 14.* (d) *Heb. x. 23.* (e) *Heb. x. 25.*

that most solemn Part of it, and communicated with the Faithful in Publick. And after her Infirmities so increased upon her, that she could not come to *the House of God* to partake of that Sacrament, she took Care to have it brought Home to her, (as the Church in that Case has appointed) and receiv'd it in *her own House*.

SHE had a very high Esteem for the *Clergy*; accounting of them as of the *Ministers of Christ*, and *Stewards of the Mysteries of God*, (f) and looking upon the Offices of Religion, in their Hands, to be the more beneficial, because of their Commission from God, and attended with a peculiar Blessing:

AND she delighted in reading the holy Scriptures, and such other good Books, as might both teach her her Duty, and influence her to practise it; particularly such as might be helpful to her in her most serious Meditations and Devotions; and what they taught her to do, that she carefully and religiously did.

IN every Relation she stood towards Men, she faithfully discharg'd the several Duties of it.

D

In

(f) I. Cor. iv. 1.

In exemplary Obedience to her Parents; Faithfulness and Constancy to her Husband; Love and Tenderness to her Children; Prudence and Carefulness in her Family; Kindness and Beneficence to her Kindred, as well by her Husband's Side, as by her own; Courtesy and Civility to her Friends and Acquaintance; Justice in Common to all; and Charity to those that were in Need. And all with that most becoming *Womanly Ornament, a meek and quiet Spirit, which is in the Sight of God, and of Men too, of great Price.* (g)

¶ BUT there was one Relation more which our deceased Sister bore, that of a Mother-in-Law, wherein she was equall'd (I am apt to think) by few, and exceeded by none. For when she was married to Mr. Score, he had then two young Children living, which he had by a former Wife, one near Five Years old, the other just turn'd of Three. These she nourish'd and brought up, as her own, with the utmost Tenderness and Affection. In their Sicknesses she most carefully attended them, and bore with their Infirmities, anxiously solicitous for their Good;

' Good. And when it pleased God to bless her
 ' with Children, (of which she had Ten, Five
 ' Sons, and Five Daughters) she made no Di-
 ' stinction, but was as tender of the One as of
 ' the Other, and a constant Solicitor to her
 ' Husband in their behalf. And as This indear'd
 ' her extremely to him, so it naturally drew the
 ' Love and Affection of all the Childrens Rela-
 ' tions, and likewise Respect from every one
 ' that saw it.' *

WHILE I briefly mention these Things of her,
 which were not done in a few Instances, and
 with frequent Interruptions, but were habitual to
 her, and the continued Practice of her Life; I
 doubt not, but that many of You who now hear
 me are confirming in your Minds the Truth of
 what I have said: And particularly her dearest
 Comfort representing her to himself (as he has
 formerly done to others) as his inestimable Treas-
 ure; a prudent Counsellour in his Doubts; a faith-
 ful Concealer of his Secrets; a compassionate
 Comforter in his Sorrows; a willing Compa-
 nion

* This Paragraph was not in the Sermon when it was preach'd;
 but being a very bright Part of her Character, I think, it should not
 be omitted; and therefore I hope the Reader will excuse me, if it make
 a little Incoherence in the Discourse.

nion in his Labours; a loving Sharer in his Joys;
 ——— But I restrain myself from adding more,
 and refer you to your own Knowledge and Ex-
 perience, (each of you in your respective Rela-
 tion to her) to draw out to yourselves her due
 Character at Length, in such admirable good
 Qualities, as I have now but just pointed out to
 you; and to add to them such others, (for I
 know not what Virtue she wanted) as the Streight-
 ness of the Time will not permit me to insist
 upon.

So I proceed, from the Course and Tenour
 of her Life, to consider her also in her Death;
 who, as she had for some considerable Time been
 in a sickly and declining Condition, so she took
 it as a serious Warning given her, of her being
 speedily to be call'd to the *Royal Wedding*, and
 made use of it, as a *Wise Virgin*, for *trimming of her
 Lamp*, and setting herself in Readiness for *the Com-
 ing of the Bridegroom* (b). And tho' she had Re-
 course to the *Physician*, because *the Lord hath cre-
 ated him*, and sought also to God to bless the
 Means for her Recovery, yet she did it with an
 intire

(b) *Matt. xxv. 1.*

intire Resignation of herself to his Divine Will, to dispose of her, either for Life or Death, as he should think fit. And how much soever others flatter'd her with Hopes of Life, yet because she, for her own Part, look'd upon herself as appointed to Death, she took Care to bend the Course of her Thoughts principally that Way, and to make the best Preparations she could for her approaching Dissolution: To withdraw her *Affections* from all Things here *below*, and fix them on those that are *above*; *that where her Treasure was, there might her Heart be also.* (i) And this, by her devout Prayers, and sincere Endeavours, together with some Helps from others, whom she call'd in to her Assistance, she so perfectly accomplished, that she was no farther concern'd for the World than for what was proper for her more easy and decent Removal out of it; that she, sometime before her Death, (while she was well able to do it) call'd her dear Children before her, tender to her as *the Apple of her Eye*, and giving them her Blessing, and dying Instructions, committed them, unconcern'd, to the future Care of a good God, and a loving Father; and even her dearest Husband

(i) *Math.* vi. 21.

band, from whom her Affection had never swerv'd, she some time after freely parted with also; never to see any of them more, until (as she trusted in God's Mercy she should do) she should meet them again in Heaven. And then, with a still pious Disposition, and modest Assurance, hastening after these little Pledges of herself, who were gone before her, she resigned up her Soul into the Hands of God, who was pleas'd to take it to himself in Peace; by a calm and leisurely Decease gently untying it from her Body, and setting it free, first into Liberty, and then (as we may comfortably hope of her) to Glory.

HERE then we must leave her, and apply what I have now said of her to ourselves, (as I at first design'd it) for the *Comfort* of some of us, for the *Instruction* of all.

THOSE that mourn for her are hereby to be comforted. And tho' something is to be given to Custom, something to Fame, to Nature, and to Civilities, and to the Honour of the Deceased; that Person being esteem'd to die miserable for whom no Friend or Relation sheds a Tear, or pays a solemn Sigh; yet, to moderate our Grief for her, we are to consider what firm Grounds we

we have to think well of her Condition, *that we sorrow not even as others which have no Hope.* (k) Had she liv'd a wicked Life, and departed in Impenitency out of it, we should then have just Reason to lament for her, as being in Mi-
 fery: But considering her to have lived in the *Faith* and *Fear* of God, and died in his *Favour*, so that our *Loss* of her is her *greatest Gain*, we weep not so much for her as we do for *our selves*; and should therefore be modest and moderate in our Mourning; unless we would have it believ'd, that we love ourselves with such an over-weaning Passion, that if we might have the farther Happiness of her Company, we cared not if it were so much to her Disadvantage, as the Exchange of Heaven for Earth would be. God has taken her to himself, who best knows when and how to do it: And we all shall some Time or other follow after her. *We shall go to her; but she shall not return to us.* (l) And therefore we ought to prepare ourselves for it, by following her good Example; and *whatsoever Things* we have observ'd in her to be true, *whatsoever Things* were honest, *whatsoever Things*

(k) 1. Thes. iv. 13. (l) II. Sam. xii. 23.

Things were just, whatsoever Things were pure,
 whatsoever Things were lovely, whatsoever Things
 were of good Report; to think on these Things.
 Those Things which we have both learned and
 received, and which we have heard and seen in
 her, let us do: (m) And then may we com-
 fortably hope, That whensoever it shall please God
 to take us hence, he will take us also to his
 Favour.

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